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"ONE THING IS NEEDFUL:" "ONE THING HAVE I DESIRED OF THE LORD:" "THIS ONE THING I DO."

WHOLE NO. 329

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TERMS.—IN ADVANCE.

FOR THE WEEK ENDING SATURDAY, JANUARY 15, 1859.

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Original Poetry.

From a Sister to a Brother, on Presenting a Bible.

Brother mind, this book is given
By a loving sister's hand;
May it be your guide to heaven—
To a place at Christ's right hand.

Read within, of promised favor
To the contrite, broken heart
That, returning, seeks the Saviour,
Mourning sin with bitter smart.

See the gates of heaven open
To receive the humble soul,
That in Jesus finds its portion,
While eternal ages roll.

Read the threat'nings, too, and tremble,
If thou still refuse to hear;
See stern Justice' angel standing—
See his two-edged sword appear.

Tremble at the awful presence
Of a sin-avenging God!
See the pit of dire destruction
Open for thy last abode.

Read—reflect—and may the Saviour
Deign his Spirit to bestow,
And awake thee to repentance,
Ere thou sink to endless woe.

Nicklesville, 1858. MARY.

For the Presbyterian Banner and Advocate.

Co-Operation of Teaching and Ruling Elders.

[CONCLUDED FROM LAST WEEK.]

Rem. 4. Much depends upon the proper exercise of discipline in the Church of Christ. But there can be no efficient discipline in our Church, without the cordial co operation of those who are equal in authority. Here then must be unity of aim in all the members of the Session. A difference in administrative policy must sooner or later result in the destruction of the Court, or the separation of its members.

But where Ruling Elders may do most good in matters of discipline, or which might ultimately require to be dealt with, is in striving to bring about an amicable agreement among those who are at variance, and in repressing tendencies to delinquencies, in their respective districts; so that the minister may not be under the necessity of acting as an officer of justice. And when cases do occur, which must be taken up, the Ruling Elders of the church should act so promptly in the matter, that the pastor be not obliged to take the most prominent part, as the prosecutor of offenders, any more than the presiding officer in our Courts, with reference to civil and criminal cases; his especial business being to labor in word and doctrine.

Rem. 5. We have spoken of having each congregation districted, and each section placed under the immediate care of one or more of the members of the Session. And with regard to some of the duties which the Ruling Elders should perform in their respective districts:

(*a.*) They should, in connexion with the pastor, visit all the families in their several districts. This they should also do alone, as occasion offered, especially in times of sickness and distress.

(*b.*) There should be a regular stated prayer-meeting held in each section of the congregation, under the lead and control of its representative in Session. At these meetings only the occasional presence of the pastor should be expected. The Ruling Elder should employ his own gifts, not as an expounder of the Scriptures, but in Christian counsel, encouragement, warning, &c. He should also enlist others, and especially the younger members of the church, in maintaining these meetings; by which course both the gifts of the Elder and those of others, may be cultivated; the Ruler upon whom the vows of ordination rest, always being reponsible for the manner in which such meetings are conducted, as his conduct and doctrine are always subject to the review and control of the Parochial Presbytery of which he is a member; which, when properly employed, will prove a safeguard against error in doctrine and practice. This kind of labor and co operation being safer and more easily secured than any other designed to attain the same end, should, we think, be more frequently resorted to in our various congregations.

Recent experience shows us how much honor God seems to be putting upon labors of this kind, and how safely and profitably they may be employed; which would seem to indicate to us the importance of the systematic application of labors so productive of good, and that we so direct and guard them that they may not degenerate.

After the great revival of 1800–1–2, when it was felt there should be more active labors bestowed on the vineyard of the Lord, numbers were hastily introduced into the full work of the ministry. Subsequent experience has taught us that the measure was unwise, as many of those thus introduced, proved unsound in the faith, and unsafe guides to the flock. This resulted in the formation of the Cumberland Presbyterian Church. We believe that it is only necessary properly to enlist the energies of our intelligent Eldership, greatly to extend our bounds, and usefulness as a Church. They, associated with their brethren, with trained and experienced pastors, having themselves subscribed to "a form of sound words," would not be likely to produce schism, and run into such extravagances as would greatly injure the cause of religion.

When the whole Parochial Presbytery come together, they should consider points without their bounds, which need the means of grace; appoint some of their number to visit such places; begin prayer-meetings and Sabbath Schools, if the way be clear; and, occasionally, by maintaining meetings for prayer and praise in their own church, so relieve their minister, that he could preach in such places, and thereby prepare the way for something more permanent.

(*c.*) The Elder should, in his respective district, exert himself in the Sabbath School cause; so identify himself with the School, if there be one in his section of the congregation, as to exercise a controlling influence in it. He should encourage the young to learn the Catechism, attend upon the means of grace punctually, avoid the formation of sinful habits, and cultivate early piety.

(*d.*) Ruling Elders, in every congregation, may do much to promote systematic benevolence among all classes.

Rem. 6. Another means, and a very important one, of increasing the efficient co-operation of the Ruling with the Teaching Elder, is a punctual attendance on the part of the Eldership, upon the regular meetings of Presbytery. Indeed, we believe no man should accept the office of Ruling Elder, who is unwilling to take his turn in representing his congregation in Presbytery, which is not only a part of the functions of the office to which he has been set apart, but also a means of securing to him advantage, and exerting upon him an influence, that all (both Preaching and Ruling Elders,) need, without which they are illy prepared for their parochial duties, and the bands of sympathy which should bind our various congregations together, are severed.

But it is often a heavy tax on the Ruling Elder to lose his time and incur the expense of traveling to distant places, to attend these meetings. Every congregation should, therefore, provide for the expenses (and loss of time, if need be,) of their representative, so that they and he do not fail to, secure advantages, which all concerned may secure from this source.

Your Committee believe that attention to the suggestions which have now been presented, would tend greatly to increase the efficient co operation of the Ruling with the Teaching Elders of our Church, in promoting its interests, binding it more firmly together, calling into more lively exercise the sympathies of its membership one for another, extending its cords, strengthening its stakes, developing its energies in every good work, and advancing the cause of religion not only in our own beloved branch of Zion, but also in raising the standard of piety generally, throughout our land and the world. COMMITTEE.

For the Presbyterian Banner and Advocate.

Presbyterianism in Texas—Its Condition and Wants.

At a late meeting of the Presbytery of Western Texas, the subject of Supplies being brought up, the discussion elicited some facts in reference to our great need of ministerial labor. The reports from different quarters were cheering, and it was admitted that there never has been so much inquiry abroad among the people in our bounds, and so great a desire for knowing the *Way of Life*. From every quarter, the elders brought up the cry for supplies; their language was, *We want more ministers.*

In view of our necessities, a Committee was appointed to prepare an article for the religious journals, in reference to this wide field. In compliance with the duty assigned me, I will briefly notice some of our vacant and most desirable fields.

1st. *Goliad.* This town is situated on the San Antonio River, and is a pleasant and delightful location. The lands in Goliad County are rich and cheap, and being about thirty miles North of Aranasas Bay, it is admirably adapted for corn, cotton, and stock-raising. The town has a population of about six hundred, and is settled with a moral and intellectual people. Aranama College, under the care of the Presbytery of Western Texas, and Paine Female Institute, (Methodist,) are located here, and are both in successful operation. The Methodist, Baptist, and Presbyterian Churches, all have organizations, but no buildings. They use the Hall in the Institute. We have sixteen members. The people are exceedingly anxious for Presbyterian preaching.

This location has many natural advantages. Helena, in Carnes County, can be connected with it; this place is thirty-five miles distant, and a few members are there who are very anxious to be supplied. A very encouraging missionary field can be carved out in this section. The salary would depend on the labor given, and the man. The Rev. W. C. Blair has been elected President of the College, since the meeting of Presbytery, and he will doubtless occupy a portion of this field; but his former charge at Green Lake and Port Lavaca will then be vacant. In this section of the country is the growing town of Clinton, with a small organization, and the rich and thickly populated Mission Valley, which should at once be energetically occupied.

Also, Texana, on the coast, where a little band are now erecting a neat house of worship. But in reference to this lower field, address the Rev. J. M. Cochran, at Victoria, Texas.

2d. *Gonzales.* This town is on the Guadalupe River, and has a population of about one thousand. The lands of Gonzales County are very fertile, and easily cultivated. It is rapidly filling up with intelligent and substantial people, who have means, liberality, and enterprise. Gonzales College, male and female, is located in the town, and has fine, large buildings, with experienced teachers, philosophical and chemical apparatus, and both departments are now in a very prosperous condition. The Methodist and Baptist Churches have buildings; the Episcopalian, Cumberland, and Old School Presbyterian, have none. We have about twenty-five members. They are exceedingly anxious for a minister.

A promising young lawyer, who is a member of our Church, writes as follows: "We are still in want of a minister. I have been looking around to see what we can do in the way of salary, and have inquired sufficiently to know that we can safely promise six hundred dollars per annum, and I believe we could make up eight hundred the first year; and for the second, if he proves acceptable to the people, we can doubtless increase his salary to one thousand or more." This is an inviting field. One-half the time would be spent in points twelve and fifteen miles distant.

3d. *Lockhart.* This is the county seat of Caldwell, which is a rich and rapidly-increasing county, in soil, &c., like Gonzales. It has a population of about five hundred. The society is intelligent and refined, and excellent schools are in operation. The Methodist, Campbellite, and Episcopal Churches, have houses of worship, whilst the Cumberland and Old School Presbyterians have a large union building. We have about thirty members. They are very anxious for a minister, and the noble little band will give any man a hearty welcome. One-half the time will be spent in missionary labor at Prairie Lea, Fair Summitt, and other interesting points. About five hundred dollars could be raised the first year. It is expected that the Board of Domestic Missions will aid all these needy points. In the last two fields, the traveling will not be laborious, as all the points are at a convenient distance. We have, also, in this section of the State, a numerous class, not to be overlooked. We need some men in our Presbytery who can *speak* the German language. There is a large and spiritually destitute population, and comparatively little is yet being done for them by any Protestant Church.

New Braunfels, in Comal County, has a population of near two thousand, and Castroville, in Medina County, has six hundred, and Fredericksburg, in Gillespie County, has several hundred, and other smaller towns and large neighborhoods—they should all have Presbyterian preaching. They have the peculiar notions of the fatherland, in religious matters, and greatly need sound Gospel truth. They must either be converted, or they must perish. They are willing to hear, and would help to sustain an *educated ministry*. Who will come and enter upon this work? Certainly a more inviting missionary (German) field, cannot be found. They are an industrious and thriving people; their lands are superior in location and richness. They number by thousands, have their printing presses, schools, infidel clubs, &c., and are still coming. The harvest is ripe. The beautiful Cibolo Valley, which is noted for its rich lands, fine location, intelligent and highly-refined citizens, is but partly occupied—here, too, is a noble field. In reference to Gonzales, Lockhart, the Cibolo, and the German work, address the Rev. J. M. Wilson, at Seguire, Texas, or the subscriber, at San Antonio. But it is needless to specify; our Presbytery is almost one wide missionary field. We can give employment, to all who come among us—all who are willing to work in their Master's cause.

Those who have families, should by all means first visit the State, select their field, and then remove. Young men and bachelors can come already equipped with the whole Gospel armor, and the land is waiting to be possessed. In some sixty counties, embraced in our Presbytery, from the Colorado to the Rio Grande, but twelve or fifteen are in part occupied with twenty organizations. Nearly four-fifths have neither church nor minister of our faith. And they are all in one body, except Guadalupe and Bexar, in the Centre, and Cameron on the extreme South West, which have one minister each. What! is this vast territory to be neglected by our Church? are these thousands of people, speaking almost every language, to hear no words of *Eternal Life* from her ministers? God forbid.

Brother Wilson and myself are now the only standard-bearers, in a territory large enough for a noble State; we do what we can, but our efforts are only a drop in the ocean. My labors are principally confined to this city. West of this church, we have no minister; neither has a Presbyterian's voice, I believe, ever been heard preaching the Gospel of Christ. We should NOW have one or two men, who would be willing to cast in their lots with "the saddle-bag company," and travel through the Medina, Atascosa, and Hondo region, as missionaries. That section is fast filling up; many excellent families are moving in, to engage in farming and stock-raising, and among them we have a number of members; but there is no one to seek them out and organize churches. Other denominations are pushing on the work, and we are losing our members, their families, and a promising field. How long shall it be thus? Who among our young and off hand men, will come to this frontier work? On the Lower Rio Grande, at Rio Grande City, Roma, and Laredo, we should have a minister. Those places are rapidly increasing in population and business, and should be occupied by our Church at once. The new "Rio Grande Conference" expects to supply them this year, if possible; we should be there also.

I would direct attention to El Paso, which lies six hundred and fifty-one miles North West from this city. It is on the Upper Rio Grande, and bounded by New Mexico and Chihuahua. It lies on the mail route from New Orleans and San Antonio to San Diego, which now runs weekly, with six mule coaches, and the great Memphis and St. Louis overland mail route. The county has over three thousand inhabitants, and without a Protestant preacher. The soil is dry upon the uplands, but red and rich in the valleys, where wheat and corn grow well. Coal is found in abundance. The hills are covered with several species of most delicious grapes, which will doubtless, at no distant day, be what Languedoc is to France. No country in the known world can compete with them in the style, size, and flavor of their onions; whilst their pears, quinces, and grapes, grow very large, and are of an extra superior quality. The valley is fast filling up, and we should certainly have a man performing missionary labor among them. There are numbers of little towns around El Paso, whilst Fort Bliss is near by, and Fort Fillmore, which lies on the direct mail route, is but forty-four miles North. In both Forts a large number of troops and officers, with their families, are continually stationed. This is a glorious field for any energetic man, who is willing to occupy the frontier. A knowledge of the Spanish language would be very important, both here and on the Lower Rio Grande. Our countrymen are there; some of them I know, who have been trained in our Church, and a corrupt Catholicism is now their only worship. They are willing to do their part in sustaining the Gospel; they look to us for help; shall we entirely neglect them?

Now, in conclusion, the question arises, who will come to the "Presbytery of Western Texas," and help us to occupy this great and promising field? It is already white for the harvest, and NOW is the auspicious time for laborers.

Other Churches are already vigorously pushing forward the work of Evangelization, and it is our duty, not to follow, BUT TO LEAD! We have a land that is enchantingly beautiful; a land of sunshine and flowers. Our climate is unrivalled; and if there is a healthy spot in the United States, it is undoubtedly found in the region described. Come over and help us, brethren; come with a will and courage to work, and we will give you a hearty welcome.

But perhaps some who read these lines are already considering their duty, asking themselves such questions as these: What kind of ministers are needed in the South West? Am I fitted for the work? "Lord! what wilt thou have me to do?" After six years' experience and observation in frontier life and labor, I cannot better answer the inquiries of such, than by quoting from *The Witness*, a Baptist paper, in Indianapolis. In short, then, we want, in Texas, men of God, who are able to go into the Gospel field and do good service. Not drones—not lazy men—not fops, nor dandies; but men of energy, of true courage; men of place, but not more place than execution; men of well disciplined powers, who are capable of mapping out their field of labor, and are able to adapt the means to the end. We want no random men, no experimentors, no visionary geniuses. The world and the Church have been well nigh ruined by such men. We want good common-sense ministers; men mighty in the Scriptures; men of faith, and of "all prayer." We want men who can take the hearts of the people in their hands. We do not need men who are always having to drum up for the affections of their church. We must have leaders who will not make mistakes. Men to have to go backward half of their time to get into the right track themselves, can never have the confidence of their people, and hence are not profitable in Zion. We want men of universal adaptation, universal application; men who love the cause of Christ and the souls of men more than they do themselves; men who are ministers from a sense of duty, and who are willing to endure hardness as good soldiers. We want men who are able to make places, rather than hunt places; men who are looking out for fields where churches may be made, rather than for good, strong, liberal churches, where they may obtain a pleasant home and fat salary.

But to specify no further, our Presbytery must have more ministers. Our fields are numerous; they are very white—fully ready for the sickle. But often I am asked, in letters, have you good meeting houses, and are the churches pleasant, and able to pay good salaries? Nothing of all this, is our reply. The fields are here, and they are full of promise to the Gospel laborer. The people are to be gathered, and they are very willing; the meeting houses, are to be erected, and the churches to be organized and built up. This is feasible. Nothing is wanting but men of the right stamp. For the Lord of the harvest, has promised that he that soweth bountifully shall also reap bountifully. Come over and help us!

Should any minister desire further information in reference to the field designated above, and especially West of this city, any thing in my power will be cheerfully given, by addressing R. F. BUNTING,

San Antonio, Texas.

December 16, 1858.

From our London Correspondent.

Mr. Bright's Speech at Manchester—A Squire and his Tenantry—The Paper Duty—Household Suffrage—The Present Electoral Roll in Counties and Boroughs—The Game Laws and their Demoralizing Results—The Tactics of the "Times"—Lord John on American Legal Codes—Mr. Bright's Warning—Disraeli and the Cabinet—Lord Stanley's Address to the Cadets for India—Encouragement and Counsel—Duty of British Officers to the Natives—A Mohammedan Gentleman "sworn in" an Attorney—Deaths of Ladies from Fire—Crinoline and its Perils—Secret Societies in Ireland—Recent Arrests—The Ribandmen and the Priests—General Peel and "the Garden of the Soul"—The Bigoted Chaplain General—The Soldier's Friend's Society—Good News from India.

LONDON, December 17th, 1858.

MR. BRIGHT delivered another remarkable speech, last week, in the Free Trade Hall, Manchester. He reviewed the progress of liberal measures since the lamentable "Manchester massacre," (connected with an Anti-Corn Law meeting,) forty years ago. The Corn Laws have since been abolished, and a Reform Bill had been obtained. And now there was the "amusing spectacle" of the Tory party "actually engaged, at this very hour, in considering the claims of the Reform Bill, which shall still further extend political rights to the great mass of the people of this country."

Mr. Bright, from all that had been done, took heart and hope for still greater things in the future. He urged the concession of the ballot, as the true means to put down corrupt practices at elections, and quoted Lord Macaulay in its favor. He then amusingly showed up a country gentleman's notions of the freedom to be enjoyed by the tenantry of a landlord:

The speech was made by Sir R. Dryden at a Conservative dinner at Northampton, and I think it is most instructive. He has spoken out with candor and frankness, and let us behind the scenes. He gives utterance to his views upon the just rights of landlords and the duties of tenants in political matters. Thus he says: "A tenant had no right to use his landlord's land, and to vote against him (laughter;) but, on the other hand, a landlord had no right to make a tenant vote against his principles. He had long decided what he should do if ever a case arose with his own tenants, and one had occurred. He thought that where there was a difference between the landlord and the tenant the tenant should not vote (laughter.) He did not canvass his own tenants, but before taking one he always satisfied himself as to his principles (continued laughter;) and then, if after that the tenant thought proper to turn round, he thought he might fairly come down upon him (great laughter.) Sometimes a case would occur where, from the death of a landlord, the new landlord would be of different principles to the old one; and in that case he thought the tenant should remain neutral." (laughter.) Now, this seems to me to be an attempt to reduce the political relations between landlord and tenant with a sort of mathematical accuracy; but it convinces me that they would all be relieved most effectually by the vote by ballot, and that Sir H. Dryden might shut up his book of theories, and content himself, if he pleased, with the supposition that all his tenants voted for him; for if he had the vote by ballot he would never know the contrary. (laughter and cheers.)

He next dwelt on the importance of repealing the tax on paper, which is really a tax on knowledge, especially on political knowledge. "The tax upon the cheap newspaper, makes it not a bad one, but it prevents it being so good as it might be, for it trenches on a fund that might be employed by the proprietors in obtaining high literary talent to instruct the people, and spread intelligence of all kinds, political as well as other knowledge, among the mass of the community. [Hear, hear.] I ask you, then, to assist the battle of the paper duty. It is an important political question."

On this particular point, a London paper-maker has stated to me his opinion that the repeal of the duty will certainly *raise the price of paper*. It will benefit, to some extent, newspaper proprietors, but it will scarcely make any difference in the price of *books*, for which, as a rule, the English reading public demand paper of superior character, and whose, *weight*, as a rule, is not great enough to make much difference to the individual purchaser. It is impossible for literary men and students here not to long for cheaper books, such as are to be had in America. Many a library is sanctily furnished on this account. The price paid to authors here is very large, especially to those of high reputation either in the strictly scientific and literary, or in the theological world. The tax on paper is almost certain to be thrown off next session of Parliament, as the House of Commons has already registered a vote as to the desirableness of the repeal, the Cabinet only pleading for delay. It brings into the Treasury, now, between one and two millions sterling. The main object of Mr. Bright's speech was the advocacy of a greatly increased enlargement of the constituency which elects the House of Commons. It does seem an anomoly that the present electoral body should amount to only two hundred thousand. The following is the picture drawn of the constituency in *counties*, and it will be interesting to American readers to see the real influence belonging to "the landed interest," and the aristocracy over the House of Commons:

The counties, as you know, return their members chiefly by the votes of freeholders and the occupiers of houses of the value of £50 per annum and upwards. Of the latter class, there are about two hundred thousand, but of occupiers between £10 and £50, I find by parliamentary returns lately printed, there are no fewer than four hundred thousand; but the existence of these four hundred thousand is entirely ignored and excluded by the two hundred thousand, who are, to a large extent, occupiers of land, for which they have no leases, are dependent upon the good will of their landlords, and their votes, speaking generally, are employed to swell the power of the great landed proprietors in all the county elections of the kingdom. (Hear, hear.) Lord Derby is a man who has the power of expressing very accurately what he means. He is a great master of the English language, and he declared accurately what he meant when he said that if any one would tell him what were the politics of three or four great landed proprietors in any county, he would tell him what were the politics of the members for that county. (Laughter.) We might fancy, if we did not know something about it, that this was a conjuring trick; but it is that which we all know. The three or four great proprietors are the constituencies of your counties, and the members are the representatives of those great proprietors. They have, as you know, small sympathy with commerce of any kind; for the last sixty years, at least, they have never exhibited any sympathies in favor of parliamentary reform. And how should they? They are committed to the maintenance of the peerage, and to that which may be defined as the territorial power; they do not come into the occupations of trade; they find employment, at least they find salaries, in the military or naval service of the country, or they take shelter from the storms of life in some snug family living in the Church. I venture to say that if it were possible to obtain an accurate account of the receipts and payments of those families, I believe it would be found that there are many hundreds, nay, I may say thousands, who get more by emoluments or salaries drawn from the sixty or seventy millions of taxation, or from that portion of the public revenue which for a time is entrusted to the Established Church, than the whole of the taxes which they annually contribute toward the expenditure of the State.

As to the boroughs, the distribution of the franchise is most unjust and unequal. The entire population of seventy-one boroughs, amounts only to four hundred and sixty-seven thousand, or not much more than the population of Manchester. There are fifty-four boroughs, with eight thousand and less inhabitants, and "the half of these little boroughs, which return eighty-nine members, have no notion of pretence to the power of free election, whatever." Thus, it is added, "property has vast influence in the government of the country, and it perpetually shields property from the fair burden of taxation."

The *game laws* were next attacked. We have some shocking murders recently committed by poachers or game-keepers, throughout the country, and this makes Mr. Bright's language more emphatic, in connexion with the evils produced in society.

"You have," says Mr. Bright, "men going out armed, not to protect cows, and sheep, and poultry, but that which the law does not dare to designate as property, and you have further, bands of men, armed to the teeth, prowling about in almost every county, to destroy this game, and you have outrages such as have been described to us within the last month, in which several of our fellow-creatures have been murdered."

The *necessity of Reform* was then urged, as the sequence of the premises. Mr. Bright proposes a household suffrage; that is, that every one that occupies a house, and pays parish rates, shall have a vote. The *Times* retorts that this would deprive farm laborers who occupy houses in the country, who pay no rates, from voting. But the *Times* is not honest on this point. It is not for household suffrage at all.

Mr. Bright, to show how the people are improving, materially and morally, mentions the fact that two hundred thousand persons are members of Benefit Societies. But the *Times* pooh-poohs this also, and declares, with some truth, that Benefit Societies and Clubs are often fraudulently managed, and that a great deal of the money is spent on drink, in public houses, where their meetings are held. Indeed, it asserts that their rules of "benefit" are constructed on such an ultra-liberal scale, as to necessitate certain bankruptcy some day, near or distant. I think this charge is too sweeping. It has *some* truth in it. One respectable, aged Christian man, well known to me, is now poor, indeed, having lost to the extent of £90, the investments which, as a working carpenter, he had made in a Benefit Society, in the city of London, during a series of years. The old members are often thus sacrificed by a bankruptcy, and then, with young and healthy members, the Society starts afresh.

Reference to American Institutions, in Mr. Brights previous speeches, and animadversions thereon, drew from him, at Manchester, the following observations:

These men assail me because I have praised the institutions of America; and, probably, if I were in France, and a Frenchman also, they would prosecute me. One word more on the subject. I would not propose any institution in this country because I found it elsewhere. There are many things erroneous in the customs of the United States with which I do not agree, but I protest against being shut up, or being deprived from taking anything from them but cotton, rice, and tobacco. Now I am told that my friend Platt, who is connected with an eminent firm in the neighborhood of Manchester, imported from America a wonderful machine for making bricks. We have American paring machines, and we have persons so apprehensive of an invasion, that they continually carry revolvers about their persons, of American manufacture (loud cheers.) I am told we have a manufactory for small arms at Enfield, which is got also from America, where they can turn out a gun stock in twenty minutes; and I hope that Mr. Miles will not be horrified when he learns that they have actually got Americans to show them how to work it (laughter and cheers.) And we have the *Times*, *Star*, and the *Telegraph*, as well as some other of the leading newspapers, which have machines from the same country; and the *Manchester Examiner*, and I believe two of three of the widest circulated among the weekly papers, which were printed by machinery made in America, or brought into notice by American patents; and do you not remember that ladies subscribed ten guineas a piece for the purpose of inviting a clever farmer from Ohio to show them how to tame horses? (laughter.) So, in point of fact, you may have anything American but politics. You may delight yourselves with their charming poets, such as Longfellow and May. You may be interested and instructed by their historians, such as Bancroft, but call for a popular institution, or praise the institutions of your countrymen of America, and you are denounced as unpatriotic, and treasonable to the House of Lords.

Lord John Russel was then quoted as praising New York and Louisiana, with reference to "their laws" being "so simply codefied that a few days would enable one to master them;" and Lord Carlisle as having said that "in the Free States, at least, the people bear an active, and, on the whole, a useful part, in all the concerns of daily government, and of political daily life," and that "gushing abundance struck him as the prominent characteristic of the land." Mr. Bright says that "he cannot help it if Lord C. has fallen into a foolish panic"—referring to the modified opinions recently expressed by him.

Mr. Bright concludes his speech by warning both the Whigs and Tories against a coalition in passing an imperfect Reform Bill, as certain to awaken permanent indignation against the ruling classes, which, he believed, they would be wholly unable to contend against. He announced his intention of bringing in a separate bill of his own, independent of that of the Cabinet.

With hawk like eye, Benjamin Disraeli watches all these movements, and, in conjunction with the more advanced liberals of the Cabinet, he is doubtless moulding and shaping a new Reform Bill, which, while it conciliates the masses, and will probably give votes to literary men, as such, will—*he* hopes—keep him and his party in place and pay, and keep on the shady side of the House of Commons the Whigs, their hereditary enemies.

LORD STANLEY has been delivering a very admirable and suggestive address to the successful engineer cadets at Addiscombe College, before their departure to India. He pointed out the peculiarity in an Englishman, especially in the military, or civil service, now occupies in the East.

"Everything in Asia—public safety, national honor, personal reputation—*rests on the force of individual character*. In England, law and routine are the limits of personal action, for society is stronger, than any man in it. In India, in military life in particular, incompetency is never permanently safe from detection, and valor, with perseverance, need never despair of an opportunity." In proof of this last position, Lord S. referred to Havelock, as only shining out in his glory "two years ago, when neither he nor his friends could have anticipated that his name was to take a place in history. Distinction was long delayed; it was unsought for, but it came at last." So had it been with Metcalfe; and even the Duke of Wellington, in early life, had contemplated the abandonment of military life.

Such cheering words and examples are very necessary for that lonely and "weary land." How do the young men pine for home! How monotonous in ordinary peace times, their existence! What a "hope deferred" is their's! God's gracious Spirit thus often visits them, and turns their yearning thoughts and hearts to childhood's days, and a mother's teachings and prayers. *Thus* are they often taught—even those that left home giddy and thoughtless—that the religion of Christ only can fill up the "aching void," and give such consolations as are true and permanent.

As to the treatment, by officers, of the natives, Lord Stanley spoke with great earnestness and power. He urged the young men to "avoid ignorant and unwise conduct toward all that is Asiatic." * * * "For a European in India, there is, strictly no private life. He is one of the ruling race; the few among the many—one of a population ten thousand strong, among more than ten times as many millions. There are, little as many know or care about it, quick eyes to watch his conduct, and envious tongues ready enough to disparage his name and his race. A single officer who forgets that he is an officer and a gentleman, does more harm to the moral influence of this country, than ten men of blameless life can do good." These remarks were enthusiastically received, and mark the inauguration of a new era in India. Lord Stanley does *not* refer to Christianity, as the true secret of gentleness, kindness, and justice toward the natives, and that is to be regretted. Others who have delivered similar addresses, did not forget to say so.

A MOHAMMEDAN GENTLAMAN has been recently sworn in as a Solicitor before Her Majesty's Judges. There was a little delay about the admission, as the oath formerly taken was, "on the true faith of a Christian;" but Lord Campbell ruled that a recent act (under which Rothchild took his seat in the House of Commons,) rendered the oath unnecessary. I have little doubt that this Mohammedan gentleman is the same whom I met on a river steamer in August, and an interview with whom, in connexion with the discussion of Indian matters, and the teaching of religion in Government Schools, you may remember, was described at length. He told me that his intention was to practise in the native Courts of Justice, in the town of Bombay.

THE DEATHS OF LADIES, from their dresses taking fire, have been frightfully frequent during the last year or so. The latest victims are two daughters of the Earl of Bedfore, Ladies Lucy and Charlotte Bridgman. The dress of the first mentioned took fire, as she stood before the fire. She ran screaming to the lobby. Her sister followed and tried to put out the flames, and *both* have perished! The peril is traced chiefly to the expanded dresses now fashionable, and of which (such is the bondage of fashion,) there seems little hope of abatement—in spite of the remonstrances of the press, and the incessant caricatures of Mr. *Punch*—unless the Empress Eugenie and her ladies shall, in their benignant sovereignty, resolve upon and decree a new mode altogether. Recommendations are given *not* to stand up after the dress takes fire, &c.; but the fright so unnerves the sufferer, that practically, these suggestions seem almost worthless. A washing solution is also suggested, whereby dresses can be made fire-proof; and it is probable some enterprising manufacturer will adopt the plan. I refer to this matter because the peril pertains to American as well as to English families.

A number of years ago, I saw standing, in the Summer evening light of a window recess, the lovely daughter of a Christian nobleman. She was about to repair to an adjoining temporary church, where, by a Presbyterian minister, the Gospel was wont to be preached, on Sabbath evenings. Not long after, her dress took fire, and she was, (not without showing that her's was the faith of God's dear children,) after much agony, snatched away. A mother's heart was well nigh broken, and her intellect permanently disturbed by the sad catastrophe. That, it is true, was before the days of crinoline, and the peril has always existed. But now, it is fearfully increased.

THE WEATHER is now mild. In November there was a sudden accession of cold, accompanied by fogs, and greatly increased sickness and mortality all over the country, and especially in the Metropolis.

SECRET SOCIETIES have been busy in Ireland. A number of arrests have been made this week and last, of parties in different parts of the country, whose designs are said to be treasonable. The Government has been watching the Riband Societies very closely. On last Sabbath evening, a body of Ribandmen were suddenly surprised by the police in the town of Belfast, and carried off to prison. In like manner a number of young men have been seized at Skibbereen, Kenmore, and Killarney. All are Roman Catholics, and have been plotting, it is said, with the insane desire of obtaining a force of American filibusters, in order to create a revolution in Ireland! Hatred of Protestant Institutions, coupled with such romantic notions and foolish vanity as led to the movements of Smith O'Brien and John Mitchell, has doubtless instigated this attempt at disturbance, which is virtually extinguished. Some months ago, it was announced that an Irish Rifle Regiment, all Papists, intended coming over to Ireland with arms and accoutrements, on a professed "visit" to their native land. Lord Napier, it is understood, conveyed to the Government, at Washington, the views of the British Cabinet on the subject, and it is certain that no such force would be allowed to land in Ireland. That country is comparatively prosperous and peaceful, and the peasantry would *not* follow a rebel standard. Besides this, the cunning priests have too much at stake as to their temporal interests—to say nothing of a salutary dislike of the gallows—to hound on the people against England, although they are taught to hate her, and long for her downfall. But they are justly exposed to great odium, from the fact that Riband Societies flourish in spite of them. A good Papist is only consistent, after all, in being a Ribandman, and sworn to exterminate the "heretics;" and Archbishop Cullen's organs make a very poor defence for the lack of success of Church functionaries, in putting down Secret Societies.

Referring to Irish Poppery, it is a painful fact, that, in connexion with the army, great and unprecedented concessions have been lately made to it, but also that, by order of General Peel, Secretary at War, copies of Challoner's *Garden of the Soul*, containing The Way of the Cross; Visits to the Blessed Sacrament; Devotions to the Sacred Heart; Bona Mors, with accompanying "devotions and instructions," bound up with the Rheims New Testament in English, have been furnished, at the public expense, to Roman Catholic soldiers.

In all this, the Rev. Mr. Grieg, the Chaplain General, a bigotted High Churchman, acquiesces; and at the same time, he is organizing a new Soldiers' Friends' Society, which shall be composed, *exclusively*, of members of the Established Churches of England and Scotland. This in opposition to the old Soldiers' Friends' Society, and quite in harmony with the conduct of the man, who did his best to prevent Irish Presbyterian Chaplains being appointed. The last named Society is doing a noble work at home, and especially in India. It is delightful to find how many Christian officers and soldiers in the East appreciate its value, and subscribe to its funds.

The latest INDIA NEWS is very cheering. The Talookdars and rebel leaders in Oude were fast submitting, as also several Chiefs in Central India. The Proclamation of the Queen has produced an excellent impression, and the proffered amnesty operates powerfully. The *Times'* correspondent at Calcutta, referring to officers and civilians in the Government employ, makes the gratifying declaration, that if any prohibition were placed on their liberty to subscribe to Missionary Societies, large numbers of them, including the first men, would unhesitatingly resign. No Government will venture to brave such high principle as that; the malignant "neutrality" party must be content with gnashing their teeth, without the power to carry out their infidel policy.

J.W.

P. S.—Mr. Bright has, this week, delivered a second speech to an immense meeting at Edinburgh.

OUTER UNION, INCREASING ENERGY WITHIN.—An examination of the late convention journals will show that the confirmations have been largest in those cases, such as St. Philip's, Philadelphia, St. George's, New York, and the Church of the Atonement, Philadelphia, in which the ministers have united in the great revival movement of this Summer. So far from a sympathy and co operation in the general work diminishing interest in the special, it increases it, just in the same way that a man who loves his country has an additional reason for loving his home.—*Episcopal Recorder.*

"BE sure to mend that in thyself which thou observest doth exceedingly displease thee in others."